

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 47, Vol. XVIII.

Saturday, November 22, 1856.

Price One Penny.

PRIESTHOOD.

BY ELDER GEORGE TURNBULL.

(Concluded from page 725.)

Mr. Taylder says, "The Melchisedec priesthood differs from all these; it was peculiar to him whose name it bears, and to the Son of God." That is, it differs from the Priesthoods which the Patriarchs, Abraham, Noah, &c., held, and which "true believers" were said to hold, and from the Aaronic; it belongs solely to Melchisedec and Christ. If it be true that this Priesthood is peculiar to Melchisedec and Christ, then it is certain that it differs from the Priesthood which the Patriarchs and "true believers" held. But if it is not peculiar to Melchisedec and Christ, possibly the Patriarchs and "true believers" were partakers of it. This peculiarity, or rather, this exclusiveness is what Mr. Taylder ought to have proven. He proves most conclusively from Scripture, that Christ was superior to Moses and Aaron, that he was worshipped by angels, that he created all things, that he was unchangeable, that he had an unchangeable Priesthood, that his Priesthood was after the order of Melchisedec, and that thus he remaineth a Priest for ever—but all this does not prove that no one but he and Melchisedec ever possessed or ever were to possess that Priesthood. He then says, "The question therefore arises—is that office perpetual." How this question can arise after it has been proven

that "he remaineth a priest for ever" I will leave Mr. Taylder to explain. However, he answers it himself, thus, "Certainly it is; but in the person of Christ alone." He has just given us to understand that this Priesthood was peculiar to two personages. He now informs us that it is perpetual in the person of Christ alone. But he proves neither. He then says, "Can that office be delegated to any one who does not possess the Divine titles and attributes of Christ? . . . 'We are sanctified through the offering of the body of Jesus Christ once for all'; and therefore 'there remaineth no more sacrifice for sins' (Heb. x. 10, 26.) Unless, therefore, it can be shown that some other sacrifice be necessary, either because the one only sacrifice is defective, in the manner of offering, the person offering, and offered, or the results following; or that Jesus Christ has resigned his priesthood, and ceased to intercede in the presence of the Father, no additional priest is required."

It will be observed that nothing whatever is said or implied, regarding the delegation of the Priesthood, either to one who does or does not possess the Divine titles and attributes of Christ, in the passage presented by Mr. Taylder in reply to his question. He assumes that the dele-

gation of the Priesthood to another would imply that it was taken from Christ, or that he had resigned it. But he does not, *cannot*, show a reason why this should follow. It is altogether an assumption of his own. If such were the case, and no additional Priest were required, why were "true believers" said to be Priests? "To belong to that priesthood," says Mr. Taylder "they must have sacrifices to offer which are efficacious in atoning for sin, not yet atoned, they must possess all the essentials for such a sacrifice, Divine attributes and Divine titles, and must enter Heaven to make the sacrifice complete." But all this is an assumption. There is no proof offered. Were this proven, then Mr. Taylder's point would be gained. It is not proven, however; neither can it be. The fact that another person, Melchisedec, held that Priesthood, brought forward prominently at first, is afterwards almost ignored. The statement is actually made that it is perpetual in the person of Christ alone. When did Melchisedec resign it? Was it necessary for him to resign it in order that Jesus might hold it? If he still retains it, does that interfere with the efficacy of the offering of Christ? Or if it be possible for two personages to possess this Priesthood, may it not be delegated to others? If Melchisedec alone held this Priesthood before it was conferred upon Christ, how could it be designated the order of Melchisedec? An order implies number and gradation. One person cannot constitute an order. It would therefore seem that others held it. The Father must have held it Himself, for how could He confer that which He did not possess? Who was Melchisedec, and how came the Priesthood to be called by his name? The Scriptures tell us that he lived in the days of Abraham, of whom he received tithes—that he was King of Salem, and a Priest of the Most High God. We would conclude from this that he was one of the Patriarchs, but from Christ being called a Priest after his order it has been inferred that he was equal if not superior to Christ. This, however, is explained in a revelation to Joseph Smith, which I quoted in the outset, showing that the Priesthood was originally called "*the holy priesthood, after the order of the Son of God,*" but after Melchisedec's day, the name was changed reverentially, to avoid the too frequent repetition of the name of the Supreme Being. It is

also thought, and Mr. Taylder has, of course, adopted the absurdity, that Melchisedec was without father, or mother, or descent—the words of Paul, in Hebrews vii. 3, being applied to him. It is evident that Paul had reference, not to the man, but to the Priesthood which he held. For if we admit that the passage alludes to Melchisedec personally, we then find that it contradicts itself. It says, "But made like unto the Son of God." Now the Son of God was not made without father, or mother, or descent. Again, Paul himself says of Melchisedec, in the 7th verse, that his "descent is not counted from them" (the sons of Levi.) If, then, Melchisedec had a father and mother, and was one of the Patriarchs, and held this Priesthood, why may not the Priesthood that Noah, Abraham, and the rest of the Patriarchs held, have been the same? But more of this hereafter.

Jesus conferred the same Priesthood upon his Apostles that the Father conferred upon him. He said to them, "As my father hath sent me, even so send I you. . . . Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." Paul says to his brethren of the Apostleship, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." (Heb. iii. 1.) If he was the Apostle of their profession, and they were Apostles, it is manifest that they held the same Priesthood.

Mr. Taylder should have shown the nature of this Priesthood, and wherein it differed from the Aaronic, and the various other orders which he says are spoken of in Scripture. As we have learned from the modern revelations of God the nature of the Aaronic Priesthood, I will now quote from the same source a most concise and comprehensive statement of the nature of the Melchisedec Priesthood. The difference between them will be seen at a glance, which will aid us in our further investigation of this subject.

"This greater priesthood administereth the Gospel, and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God: therefore, in the ordinances thereof, the power of godliness is manifest; and without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh; for without

this no man can see the face of God, even the Father, and live." (Doc. and Cov., Sec. iv. 3.)

That Christ, by virtue of his Priesthood, administered the Gospel, held the key of the mysteries of the kingdom, even the key of the knowledge of God, and that in the ordinances which he instituted the power of Godliness was made manifest, no one will venture to deny. That the Aaronic Priesthood did not hold those keys and powers will also be granted. If we find that Christ conferred the same keys, and powers, and authority upon his Apostles, what Priesthood must we conclude they held? There can be but one answer, the same as he held himself. It was not necessary that they should have to offer a sacrifice of atonement in order to possess this Priesthood, inasmuch as he had atoned for the sin of the world—but there remained many other duties to perform to accomplish the salvation of the world in which they could co-operate with him, by the power and authority of this Priesthood, but not without it. We have already seen that he sent them as his Father sent him—that he conferred on them the Holy Ghost, and gave them authority to remit sins. We find that they had full power to administer the Gospel and to confer the Gift of the Holy Ghost on others. Peter and John were sent from Jerusalem to Samaria to confer the gift of the Holy Ghost on those whom Philip had baptized. (Acts viii. 14.) Paul laid his hands on those whom he baptized at Ephesus, and conferred on them the gift of the Holy Ghost. (Acts xix. 6.) Does not this prove that the Apostles held the same Priesthood as Jesus did? It was his prerogative to confer the Holy Ghost. He purchased this blessing for mankind by his own death and resurrection. He ascended to the Father that he might send it down upon his Apostles; and he made them his ministers to shed it abroad in the hearts of all who would obey the Gospel. Thus were they made the ministers of the greatest gift which he purchased for mankind—a ministry which he alone could call them unto, and which they could only be qualified for by being partakers of the same Priesthood. This is one of those ordinances in which the *power of Godliness* is made manifest. By the gift of the Holy Ghost is the knowledge of God—which is eternal life—imparted to them that are faithful. The

Apostles knew the Father and the Son, and they had eternal life abiding in them. They had heavenly visions, and understood the things of God. They had the Spirit dwelling in them, which taketh of the things of God, even the hidden mysteries, and showeth them to those who are ordained to this Priesthood. The Church of Christ is built upon the foundation of Apostles and Prophets—Jesus Christ himself being the chief corner stone. They are set in the Church "for the *perfecting* of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith, and of the *knowledge* of the Son of God, unto a *perfect* man, unto the *measure* of the stature of the fulness of Christ."

There is abundant evidence that the Patriarchs and ancient Prophets held this same Priesthood. Enoch walked with God. Noah received revelations from His own mouth, as did Abraham also. If the Gospel was preached to Abraham, as we are informed, this accounts for his holding the Priesthood, and conversing with God. May it not have been preached to Noah, and Enoch, and Adam, also? The light of revelation in our own day teaches us plainly that this was the case. The holy Scriptures, with the aid of reason, and the light of Truth, teach us the same thing. How could those men in the early ages of the world have been privileged to commune with the heavens, and see God and live, by any other means than were vouchsafed to men in later times—namely, obedience to the Gospel of salvation, and being made partakers of the Priesthood which is after the order of the Son of God. Moses must have held this Priesthood. It is manifest that he was greatly superior to Aaron in the Priesthood, and it is also clear that Aaron held the highest office of the lesser Priesthood. The Priesthood of Moses, therefore, must have been of a higher order. That it was of the highest order, even the order of the Son of God, is manifest from his preaching the Gospel to the Israelites, according to Paul's words, and baptizing them with water, "in the sea," and with the Spirit, "in the cloud." Also, from his conversing with God "face to face," speaking with Him, "as one man speaketh with another," and beholding His glory. For without this Priesthood, "no man can see God and live." After Moses, God raised up to Israel other Prophets, like

unto him, belonging to different tribes. These were placed over the Aaronic Priesthood, to teach, admonish, reprove, rebuke, and set them in order, as circumstances might require: and to lead Israel, and instruct her kings. Of them may be named Joshua, an Ephraimite, Gideon, of the tribe of Manasseh, Samuel, Elijah, David, and many others, who received revelations from God, and spake and wrote as they were moved upon by the Holy Ghost.

The Priesthood is conferred by ordination, by the laying on of hands of those who possess it, upon others. But it is sealed by an holy anointing and consecration, and by an oath—as Christ was consecrated. The following references will suffice as instances of ordination. Numbers xxvii. 18, 23. Mark iii. 14. Acts i. 22. 1 Tim iv. 14. Acts xiv. 23. Doc. and Cov. Sec. iii. iv.

Not only was this Priesthood held by the Patriarchs, and by the Apostles of Jesus Christ—but it is imparted unto all the members of the Church or body of Christ—each receiving it in his proper order—and this is why “true believers” are said to be *Priests*. There is not a new order made for their separate accommodation, but as they through the Gospel are made sons of God, and the brethren of the Lord Jesus, who is the eldest Son—as they are made *heirs* of God and *joint-heirs* with Jesus Christ, they are made partakers of the *same Priesthood* as the Father and Son, that they may be *one* with them.

Was Jesus by virtue of his consecration an Apostle and a Prophet? They are made partakers of the “spirit of prophecy.” (Rev. xix. 10.) Was he a Priest and a king? They are “a royal priesthood.” (1 Pet. ii. 9.) They are made “kings and priests unto God and his Father.” (Rev. i. 6.) The Lord would have made Israel “a kingdom of priests,” if they had received the Gospel. Those who received the Gospel in the former-day Church were made kings and Priests—made so on the earth, although they did not then commence to reign over their kingdoms. Je-

sus was a king while on the earth, although he did not reign. Was his Priesthood eternal and unchangeable? So is theirs. The spirits of the redeemed before the throne of God, sing—“Thou hast made us unto four God kings and priests: and we shall reign on the earth.” (Rev. v. 10.) And we are also informed when the words of their song will be fulfilled, and the object of their ordination to the Melchisedec Priesthood will be fully accomplished. “Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” (Rev. xx. 6.) We thus learn that their Priesthood is everlasting; and if it be necessary that Priests should offer sacrifices, as “an holy priesthood,” they are called upon “to offer up spiritual sacrifices, acceptable to God, by Jesus Christ.” Every attribute, therefore, of the holy Priesthood, ascribed to Christ is promised to those who are faithful members of his Church; and not only promised, but they are ordained, sealed, and consecrated upon the earth. They are nevertheless subordinate to him as the Great High Priest.

Let the existence of the Priesthood after the two orders ordained of God, in this Church, be as a beacon to light the honest inquirer after the Truth into that Gospel in which all truth, light, and knowledge is comprehended. Without the Melchisedec Priesthood there is no communication with the Church of the First-born in heaven. Without the lesser Priesthood, the outward ceremonies cannot be attended to. The Priesthood, had not been on the earth for many centuries—until God restored it to His servant Joseph Smith. This man was ordained an Apostle under the hands of Peter, James, and John. As such he has been enabled, through the revelations of God, to build up the Church of Christ, after the true pattern. And to those who enter into that Church by the door, the greatest blessings of the kingdom are promised through faithfulness.

GOOD INTENT.—Success prompts to exertion, and habit facilitates success. Habit also gives promptness, and the soul of dispatch is decision. One may write a book or paint a picture, while another is deliberating about a plan or a title-page. The more we do, the more we can do. If we go forward with spirit and confidence, we shall succeed. The best are idle half the time, and he who does nothing, considers himself incapable of doing anything, while capacity is invigorated by occasions of necessity. Our expenditure of intellectual wealth makes us rich, and we acquire ideas by imparting them.

HISTORY OF JOSEPH SMITH.

(Continued from page 729.)

[October, 1841.]

Sunday, 24th.

Sunday morning, ten o'clock. Conference met pursuant to adjournment.

Elder John Taylor delivered an address, upon the object of Christ's mission into this world, the resurrection and redemption of the Saints, and pointed out very clearly the course to be pursued in order to become the sons of God, through the ordinances of the Gospel, that the Saints may, at last, be exalted at the right hand of God, to dwell with Him eternally in the heavens.

After an intermission of one hour, the sacrament was administered by President Young and Elder Richards. The minutes of the Conference were then read and accepted.

President Young made some very just remarks on the Priesthood, authority, and calling.

Conference adjourned *sine die*.

Benediction by President Morley.

BRIGHAM YOUNG, President,
J. C. SNOW, Clerk.

Extract of a letter from Parley P. Pratt—

Manchester, England.

On the 20th of September, the ship *Ty-reax* sailed from Liverpool for New Orleans, under a charter of the Latter-day Saints; she had upwards of two hundred Saints on board, with Elder Joseph Fielding at their head. By chartering, we saved the company at least 500 or 600 dollars. The splendid new ship *Chaos*, 1,200 tons burthen, will sail on the 5th of November, under our charter. She will have from one to two hundred Saints on board, with Patriarch Peter Melling at their head.

The Saints in this country are generally rejoicing, and filled with the testimony of Jesus. Great zeal is manifested by the officers in general, of whom there are probably more than a thousand. We are increasing in numbers, and in gifts and blessings. New Branches of the Church are rising in many places, and great additions made to the old ones. Manchester and vicinity has poured forth a stream of emigration for the last eighteen months, and still we numbered at our Conference, two weeks ago, near sixteen hundred members, and between one and two hundred officers; all these within one hour's journey of Manchester.

There has been a general time of pruning; we have cut off upwards of one hundred members from this Conference in a few months; this causes the young and tender Branches to grow with double vigour.

Thursday 28th. Copy of a letter of attorney from Joseph Smith, "Sole Trustee in Trust for the Church of Jesus Christ of Latter-day Saints," to Reuben McBride, of Kirtland, Ohio.

Know all men by these presents, that I, Joseph Smith, of Nauvoo, Hancock County, and State of Illinois, "Sole Trustee in Trust for the Church of Jesus Christ of Latter-day Saints," have made, constituted and appointed, and by these presents do make, constitute, and appoint, Reuben McBride, of Kirtland, Lake County, and State of Ohio, my true and lawful Attorney for me and in my name, and for my use as "Sole Trustee in Trust for the Church of Jesus Christ of Latter-day Saints," to ask, demand, sue for, recover, and receive all such sum or sums of money, debts, goods, wares, and other demands which are or shall be due, owing, payable, or belonging to me, as Trustee in Trust as aforesaid, by any manner or means whatsoever; also, to dispose of in my name, to grant, bargain, sell, release, and confirm all or any part of my real estate as Trustee in Trust as aforesaid, in and about Kirtland, Lake County, and State of Ohio, and throughout any of the northern and eastern States, and to receive all such sum or sums of money accruing therefrom, for me and for my use as Sole Trustee in Trust for the Church of Jesus Christ of Latter-day Saints, and to take up the power of Attorney which I gave to Oliver Granger, and all the papers and obligations of every description specified therein, or in his possession by virtue thereof, and to settle the same in my name, for me and for my use as above described; and I, as Trustee in Trust as aforesaid, hereby give and grant unto the said Reuben McBride, my Attorney, full power and authority in and about the premises, to have, use, and take all lawful ways and means in my name for the purposes aforesaid, and upon the receipt of any such debts, dues, or sums of money (as the case may be), acquittances, or other sufficient discharges, for me and in my name as aforesaid Trustee, to make and give, and generally to do all other acts and things in the law whatsoever needful and necessary to be done, in the

before mentioned places, for me and in my name as aforesaid Trustee, to do, execute, and perform, as fully and to all intents and purposes, as I might or could do, if personally present. Hereby ratifying all and whatsoever my said Attorney shall, in the places above specified, by virtue hereof.

In witness whereof I have hereunto set my hand and seal this 28th day of October, 1841.

JOSEPH SMITH, (L.S.)

Witness: John Taylor, John S. Fullmer.

Friday, 29th. Those of the Twelve Apostles who were in Nauvoo, met in Council.

Saturday, 30th. I attended the City Council, and spoke against the Council remitting a fine assessed against John Eagle by a jury of twelve men, considering that the jury might be as sensible men as any of the City Council, and I asked the Council not to remit the fine.

Lyman Wight, Willard Richards, and Wilford Woodruff were elected Councilors, and Hiram Kimball and George W. Harris, Aldermen.

In obedience to an order from the Mayor, I called out two Companies of the Nauvoo Legion, and removed a grog shop kept by Pulaski S. Cahoon, which had been declared a nuisance by the City Council.

The grand armory in the Tower of London destroyed by fire, and amongst the military trophies, 300,000 stand of arms.

Sunday, 31st. I was in Council with the brethren at brother Hyrum's Office.

Attended a Council with the Twelve Apostles. Benjamin Winchester being present, complained that he had been neglected and misrepresented by the Elders, and manifested a contentious spirit. I gave him a severe reproof, telling him of his folly and vanity, and showing him that the principles which he suffered to control him would lead him to destruction. I counselled him to change his course, govern his disposition, and quit his tale-bearing and slandering his brethren.

I instructed the Council on many principles pertaining to the gathering of the nations, the wickedness and downfall of this generation, &c.

After having received the following minutes—"A Conference was held at Kirtland, Ohio, Oct. 2, 1841. Almon W. Babbitt, President, and William W.

Phelps, Clerk. Resolved, That Thomas Burdick, Bishop of Kirtland, and his Counsellors, be constituted a company to establish a press in Kirtland, and publish a religious paper, entitled *The Olive Leaf*, and that the Saints adjacent be solicited to carry the above resolution into effect"—my brother Hyrum wrote to the brethren in Kirtland, of which the following is an extract—

All the Saints that dwell in that land are commanded to come away, for this is "Thus saith the Lord;" therefore pay out no monies, nor properties for houses, nor lands in that country, for if you do you will lose them, for the time shall come, that you shall not possess them in peace, but shall be scourged with a sore scourge; yet your children may possess them, but not until many years shall pass away; and as to the organization of that Branch of the Church, it is not according to the spirit and will of God; and as to the designs of the leading members of that Branch relative to the printing press, and the ordaining of Elders, and sending out Elders to beg for the poor, are not according to the will of God; and in these things they shall not prosper, for they have neglected the House of the Lord, the baptismal font, in this place, wherein their dead may be redeemed, and the key of knowledge that unfolds the dispensation of the fulness of times may be turned, and the mysteries of God be unfolded, upon which their salvation, and the salvation of the world, and the redemption of their dead depends: for "Thus saith the Lord," "there shall not be a general assembly for a general Conference assembled together until the House of the Lord shall be finished, and the baptismal font, and if we are not diligent the Church shall be rejected, and their dead also, saith the Lord." Therefore, dear brethren, any proceedings otherwise than to put forth their hands with their might to do this work, is not according to the will of God, and shall not prosper; therefore, tarry not in any place whatever, but come forth unto this place from all the world, until it is filled up, and polished, and sanctified according to my word, saith the Lord. Come ye forth from the ends of the earth, that I may hide you from mine indignation that shall scourge the wicked, and then I will send forth and build up Kirtland, and it shall be polished and refined according to my word; therefore your doings and your organizations and designs in printing, or any of your Councils, are not of me, saith the Lord, even so. Amen.

HYRUM SMITH,

Patriarch for the whole Church.

Monday, November 1st. I attended the City Council, spoke and acted on many local matters, and contended at great length against paying the owner of a City nuisance, damages sustained by the removal of that nuisance.

Sidney Rigdon resigned his seat in the City Council, on account of ill health.

Tuesday, 2nd. I executed the following letters—

Know all men by these presents, that where-as I, Joseph Smith, of Hancock County, and State of Illinois, in and by my letter of Attorney, did make and constitute, and appoint Almon W. Babbitt, of same place, my Attorney, in my name and for my use, to recover and receive all debts and sums of money whatsoever, due to me in and about Kirtland and elsewhere; and to bargain, sell, confirm, lease, and release all my real estate in and about Kirtland, in the State of Ohio, as by the said letter may appear. Now, know ye that I, Joseph Smith, have revoked, countermanded, annulled and made void, and by these presents do revoke, countermand, annul and make void, the said letter of Attorney, and all power and authority thereby given, or intended to be given to the said Almon W. Babbitt. In witness my hand and seal this second day of November, in the year of our Lord one thousand eight hundred and forty-one.

JOSEPH SMITH (L.S.)

And further know ye that I, the said Joseph Smith do by these presents, make, constitute, and appoint Reuben McBride, of Kirtland, and State of Ohio, my true and lawful Attorney, in the place of Almon W. Babbitt, superseded, for me and in my name, and for my use, to ask, demand, sue for, recover, and receive all such sum or sums of money, debts, goods, wares, and other demands whatsoever, and to bargain, sell, convey, and confirm, lease, and release, any part or all of my real estate in and about Kirtland or elsewhere, within the State of Ohio, giving and granting unto my said Attorney by these presents, full power and authority in and about the premises, to have, use, and take all lawful means, in my name, for the purposes aforesaid, and upon the receipt of any such debts, dues, or sums of money (as the case may be), acquittances, or other sufficient discharges, for me, and in my name, to make and give. And generally to do all other acts and things in the law whatsoever, needful and necessary to be done in and about the premises for me and in my name, to do, execute, and perform, as fully, and to all intents and purposes, as I might or could do, if personally present. Hereby ratifying and confirming all and

whatsoever my said Attorney shall lawfully do in and about the premises by virtue hereof.

In witness whereof, I have herenunto set my hand and seal this second day of November, in the year of our Lord, one thousand eight hundred and forty-one.

JOSEPH SMITH, (L.S.)

In presence of { JOHN S. FULLMER,
WM. BACKINSTON.

Saturday, 6th. Wilford Woodruff took the oath as a Councillor in the City Council.

Sunday, 7th. Elder William O. Clark preached about two hours, reproving the Saints for a lack of sanctity, and a want of holy living, enjoining sanctity, solemnity, and temperance in the extreme, in the rigid sectarian style.

I reproved him as Pharisaical and hypocritical, and not edifying the people; and shewed the Saints what temperance, faith, virtue, charity, and truth were. I charged the Saints not to follow the example of the adversary in accusing the brethren, and said, "If you do not accuse each other, God will not accuse you. If you have no accuser you will enter heaven, and if you will follow the revelations and instructions which God gives you through me, I will take you into heaven as my back load. If you will not accuse me, I will not accuse you. If you will throw a cloak of charity over my sins, I will over yours—for charity covereth a multitude of sins. What many people call sin is not sin; I do many things to break down superstition, and I will break it down;" I referred to the curse of Ham for laughing at Noah, while in his wine, but doing no harm. Noah was a righteous man, and yet he drank wine and became intoxicated; the Lord did not forsake him in consequence thereof, for he retained all the power of his Priesthood, and when he was accused by Cainan, he cursed him by the Priesthood which he held, and the Lord had respect to his word, and the Priesthood which he held, notwithstanding he was drunk, and the curse remains upon the posterity of Cainan until the present day.

In the p.m., I attended a Council of the Elders at my Council room, relative to some affairs in which my brother William was interested.

Monday, 8th. At five o'clock, p.m., I attended the dedication of the baptismal

font in the Lord's House. President Brigham Young was spokesman.

The baptismal font is situated in the centre of the basement room, under the main hall of the Temple; it is constructed of pine timber, and put together of staves tongued and grooved, oval shaped, sixteen feet long east and west, and twelve feet wide, seven feet high from the foundation, the basin four feet deep, the moulding of the cap and base are formed of beautiful carved work in antique style. The sides are finished with panel work. A flight of stairs in the north and south sides leading up and down into the basin, guarded by side railing.

The font stands upon twelve oxen, four on each side, and two at each end, their head, shoulders, and fore legs projecting out from under the font; they are carved out of pine plank, glued together, and copied after the most beautiful five-year-old steer that could be found in the country, and they are an excellent striking likeness of the original; the horns were geometrically formed after the most perfect horn that could be procured.

The oxen and ornamental mouldings of

the font were carved by Elder Elijah Fordham, from the City of New York, which occupied eight months of time. The font was enclosed by a temporary frame building sided up with split oak clapboards, with a roof of the same material, and was so low that the timbers of the first story were laid above it. The water was supplied from a well thirty feet deep in the east end of the basement.

This font was built for the baptisms for the dead until the Temple shall be finished, when a more durable one will supply its place.

I received a letter from N. K. Whitney, stating that he had purchased \$5000 worth of goods for me; and that he should visit Kirtland before his return home.

Up to this period a series of storms and earthquakes have desolated parts of the two Sicilies and Calabria.

A second English edition of the Saints' Hymn Book issued by Elder Parley P. Pratt.

A great part of Vicksburgh, Mississippi, consumed by fire.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 22, 1856.

THE PRESENT AND FUTURE.—It is natural for every intelligent Saint to watch with peculiar interest the signs of the times which take place in both the political and religious world. When their minds are enlightened by the Spirit of revelation, in every change of the relative position of a nation, in every desolating war, and amid the fires of revolution, as well as in the constant increase of the great mass of mankind in lying, deceit, whoredom, and abominations, they but see everything tending to the great final result—the overthrow and destruction of the wicked, to make way for the establishment of that kingdom which they are engaged in building up.

The wicked say to themselves, "Soul, take thine ease and enjoy the present, for all things remain as they were. It is true that the Latter-day Saints say they have Prophets, Apostles, Seers, and Revelators, as the Saints did in ancient times, and that the time is at hand when the authority of these inspired men, as they call them, is to be established, when Christ is to come and reign on the earth, and the nations that will not believe the Gospel which they preach will be destroyed, yet I do not believe a word of it. There have always been wars, famines, pestilence, earthquakes, division among religionists, prostitution, adultery, cheating, swearing, lying, stealing, and drunkenness; still the world rolls around as usual, the sun continues to rise and

set as heretofore, and the seasons succeed each other as in days of old: there is no use in being frightened, therefore, I will enjoy the present as well as I can, and let the future take care of itself." These are the feelings of the great mass of mankind, and they act them out in the every-day affairs of life. The faithful Saint is able to see through this veil, and discern the great plan of salvation as it stretches into the past and grasps the future. He comprehends that the few short years of his earthly probation, although they seem long to him, are but a drop in the ocean of eternity, and that to him they are of infinite importance, because they shape his destiny in the worlds to come. While naturally to the Saint it appears as though the Lord delayeth his coming, and the words of his Prophets were long in being fulfilled; yet he is able to know for himself that they are fulfilling, and that, although he may rest in the grave, the work of the Lord will still roll on until it is fully completed. Although the time seems protracted, yet if he shuns the pollutions of the world, and walks by the light which has been given him, he knows, like Job of old, that he shall yet see God in the flesh, and be able to realize the blessings which only those will enjoy who in this life, instead of living only for the present, labour for the future as well.

Another source of consolation to the Saint is, that if he lives with a view to the future, instead of curtailing present joys he multiplies them, sweetens the bitter cup of affliction, mingles roses with the thorns, and smoothes the rugged pathway of life. On the contrary, the world around him are continually seeking for happiness, but their joys are only in anticipation—bubbles floating in air, which when grasped are no longer tangible to the senses, and when one bursts they immediately commence the pursuit of another, only to be again disappointed. Thus they spend their days of frail mortality, and, in the end, find that they have spent them in "vanity and vexation of spirit."

God is eternal; He has also made man eternal; and he only can be really happy who has the consciousness that he so lives, as to make the events of each passing day a portion of the foundation on which to build the superstructure of constant happiness in an eternal future.

ENTHUSIASM.

(From the "Western Standard.")

A great number of persons, on making the acquaintance of the Latter-day Saints, and hearing them talk of modern revelation through modern Prophets, have charged them with being enthusiasts.

The bare idea of God, whom they believe has so often spoken for man's benefit, again giving revelations seems preposterous; to assert that He has is blasphemy; to teach it—imposture, and to believe it—delusion. The Latter-day Saints do believe and teach that He has spoken, they contend that "Where there is no vision the people perish," Prov. xxx. 18. They candidly and fearlessly invite all men to a complete investigation of the evidences they have to offer on

this subject. They advise all to be quick to hear and slow to judge. They are willing, and not only willing but desirous, to bring to light every circumstance, to examine every opposing argument, to weigh every new thought. Confident of the truth, and consequently the impregnability of their principles, instead of requiring men to believe at the expense of reason, they solicit the scrutiny of the most acute. Knowing that the real triumph of humanity is the sway of mind, they do not wish so much to excite the feelings or inflame the passions; nor by horrible pictures of future woes to alarm people into religion, nor by the hope of present gain, nor by the accu-

sion of present influence, nor the prospect of present power, nor by the accumulation of present wealth, nor by the gratification of impure appetites for the purposes of the grossest sensuality, do the "Mormons" strive to incite men to become Saints. They have nothing to offer but truth, substantiated by a hundred proofs; no other inducement than man's love of truth. Their principles, while they can be rendered plain to the simplest, dread not the strictest analysis of the greatest abilities, but, like the great ocean of truth, a part of which they are, have depths where the most mighty minds may dive and exhaust their every faculty in its search.

They affirm that God has spoken. They are either right or wrong. If they be right, to reject their message is to reject God! To reject God now is to be rejected of God hereafter! It is therefore a question of vital importance to all men to know whether the "Mormons" are right. To hesitate or defer the investigation by which men are to determine this question is madness. To be satisfied with anything short of the most rigid examination, where so many paramount interests depend, is folly of the worst sort. Three men come forward and make a definite affidavit as to the commission of a crime, and their depositions are sufficient to set in motion all the wheels of government, to stir the minds of all men, and on their united and concurrent testimony the executive will inflict the penalty of death. Hundreds of men now come forward with principles of life implicating all, and which, if correct, will determine the position and destiny of all; and yet many hesitate to inquire.

If they be wrong, their assertions and doctrines are such that they cannot be deceived. No power of imposture, no influence of mind on mind, no principle of psychology can satisfactorily account for the position assumed by all "Mormons." They cannot all be deluded—what the energy of the American character might overlook, the wariness of the Scotch, the phlegmatic coolness of the German, the keenness of the Irish, the vivacity of the French, and the quiet profundity of the English character would detect; what the pre-occupation of the man might pass unnoticed, feminine curiosity would descry and bring to light. To say that "Mormonism" is true; it

becomes a marvel; but to say that it is false is still a greater miracle; if it requires a stretch of credulity to believe it true, it requires still more credulity to believe it false; and in this case incredulity is the greatest credulity.

They cannot all be deceived. If there be delusion at all, some must be the impostors; which are they? One of the best arguments that Dr. Paley could urge in support of the divine authenticity of the missions of Christ's Apostles was, that "men would not sacrifice their all for the propagation of a lie;" and especially for something that they *knew* to be a lie. This argument is just as forcible when applied to the "Mormons." From Brigham Young to the last ordained Deacon, they are willing to sacrifice their whole, and have done it. If, therefore, it were unreasonable to suppose that the ancient Apostles would do this for a lie, and that consequently this is a strong argument for the authenticity of their missions, so, therefore, as modern Apostles have done the same even to the shedding of their blood, it must be an equally strong argument in favour of the authenticity of their mission.

But it is urged they are enthusiasts; in the heat of the moment, the excitement of public debate, the inspiration caught from a large and attentive audience, and the reverence of respectful and devoted followers they have made assertions, pretended to the possession of powers, and assumed authority that they had not; and by frequent repetitions they have convinced themselves, while they have converted others. Some (as *vide Frank Leslie's* illustrated newspaper, August 23) affirm that by "Mormonism," (the "most wonderful incident of the nineteenth century") "some great and heretofore unknown principle of the human heart has been touched." Its very opponents acknowledge, and that, too, with amazement, "In this age of enlightenment, of burning effulgent Christianity, we see unimpeded by opposition and unchecked by the intelligence of the times, this strange people increasing in numbers and daily adding to their population and material wealth." Eighteen hundred years ago Gamaliel told the Jewish council, "Let them alone; for if this counsel or work be of men it will come to nought, but if it be of God, ye cannot overthrow it." Christianity prospered without the

encomiums of the learned, or the sanction of the erudite; without the applause of the famous, or the patronage of the great, but opposed by them all. It was "the wonder of that century;" it touched with the finger of deity "some great and then before unknown principle of the heart," and in that "age of enlightenment," of Saducee doctors and Pharisee priests, of Essinee teachers and Herodian professors, it was "unimpeded by opposition and unchecked by the intelligence of the times." Christianity and "Mormonism," so similar in principle, so alike in ordinances, in blessings, in the calling and offices of the Priesthood, and so alike, too, in the suffering of their progress are alike in the results that attend them—unchecked prosperity and triumphant success.

The world cries, "Enthusiasm!" The only way to determine the nature of a cause is by the examination of the effects it produces, for it is an axiom of Causation "that cause and effect agree in nature." What is enthusiasm? Webster defines it, a vain confidence or opinion of persons as to revelation—violent passion or excitement of the mind inspiring extravagant hopes and confidence of success." If the success of "Mormonism" be *imaginary*, if the prospects of its continued success be *imaginary* also, then is confidence in it *vain*; but its bitterest haters admit, with sorrow and astonishment, "It has succeeded;" from the "slough of ignorance," with all its lack of "material aid and of erudition," with all its "absurd conceptions and crude assertions," still it has succeeded "unchecked and unimpeded." The whole world threw itself upon it to crush out the flickering flame; but it has cast off the world and prospered in spite of it. Its success, however is not *imaginary*—Utah rising out of the wilderness is not *imaginary*—the city of Salt Lake, with its 20,000 industrious inhabitants, is not *imaginary*—her streets unstalked by prostitution, undefiled by bawdy houses, unpolluted by procuresses, unpeopled by drunkenness, unstartled by profanity, where a child can roam without terror, and the most timid maiden may walk

without fear of insult and outrage—all this is not *imaginary*. The scores of manufactories, the busy workshops, the cultivated fields, the crowded barter houses and stores, the handsome edifices, the smiling gardens, pleasant faces, and happy hearts of Utah are not *imaginary*, and confidence in them, therefore, is not *vain*. If these—preservation of female virtue, prosperity, contentment and success, be the results of enthusiasm, then all hearts must pray, "May their enthusiasm never grow less; oh! that ours might grow more!"

The only way by which we can judge whether a cause is good or bad is to examine the effects that ensue from its operation. This is also a legitimate axiom of Causation. If the results arising from the operation of "Mormonism" be pernicious, then "Mormonism" must be pernicious also; if the results produced by "Mormonism" be beneficial, then "Mormonism" must be beneficial, for "cause and effect always agree in nature." Frank Leslie acknowledges that "Mormonism" touches some hitherto unknown feeling of the human heart, "Mormonism" in this exceeds all other systems, and is, therefore, superior to all other systems in developing what God has implanted in the human heart. If superior, can we reasonably say that this "Mormonism" is superior and yet *bad*, while its opponents are inferior and yet *good*? "Mormonism" has produced some results as stated above, that they are good none can deny; can we say, and be rational, that the results are good and yet the system producing these results is pernicious? The cause and effect must agree, and when men prate about the pollution of "Mormonism," in contradistinction, we suppose, to their own immaculate purity, we tell them to gaze at the corruption and abomination stalking shamelessly in their streets, blotched upon the faces, branded in the emaciated forms, the stunted intellects, the depraved appetites of their vile and degraded men and women, the results of the operation of their systems, and compare these things with the results of "Mormonism" in Utah and be silent.

PEOPLE are prone to condemn in others what they practise in themselves without scruple. Plutarch tells of a wolf, who, peeping into a hut where a company of shepherds were regaling themselves with a joint of mutton, exclaimed, "What a clamour would they have raised if they had caught me at such a banquet!"

PROGRESS.

(From the "Western Standard.")

It appears to be one remarkable characteristic of "Mormonism" that it is so singularly misrepresented. From pulpit and platform, from secular and religious press, the most glaring falsehoods and transparent absurdities have been published concerning its principles, as though the "industry of the circulation were to compensate the folly of the report."

If its enemies speak of it, either blinded by ignorance or biased by prejudice, they endeavour to cast upon it all kinds of obloquy. To depreciate and destroy its influence, for some, no calumny is too odious, no fallacy too superficial, no term too opprobrious, and no rumour too unsubstantiated. On the other hand, when by an almost strange fatuity it finds a friend outside the confines of its body, it would almost seem that no praise were too extravagant, as though it would compel the conclusion that it could make itself neither coldly loved nor feebly hated.

That "Mormonism" has succeeded, none can dispute. Born as of yesterday, it has already gone to half the earth; its principles have been proclaimed and its publications circulated in the four quarters of the globe. The Book of Mormon has been translated into the English, French, German, Italian, Danish, Welsh, and Hawaiian languages; thousands are embracing its tenets and rejoicing in the knowledge of their truth in these and other lands, and all since almost yesterday.

Twenty-six years ago six individuals met in a little log hut, and Joseph Smith, an uneducated youth, organized the Church of Jesus Christ of Latter-day Saints. His mind kindled with the spirit of divine revelation, he predicted for the nascent Church vast success; his prophecies almost outstripped the most sanguine expectations of the few believers; but even Joseph Smith could scarcely have conceived of how marvelously his prediction would be fulfilled. The success "Mormonism" has achieved has been a constant series of triumphs, fiercely contested and legitimately won; it has had to encounter the opposition of the greatest abilities—the influential have denounced it, orators have

declaimed against it, critics have endeavoured to overwhelm it with contempt, lies the most flagrant and inflammatory have circulated respecting it; and when men saw that in spite of all moral means it increased in numbers and influence, they appealed to physical suasion—by the fire of the incendiary, the dagger of the assassin, by the rifle and the bayonet, they endeavoured to extirpate men when they found that they could not disprove principles, and with what success? From the ruins of Kirtland, Independence, and of Nauvoo, the "Mormons" have advanced, till the six of 1830 have become hundreds of thousands in 1856; and over seventy thousand persons congregated in the Valleys of Utah, now demand from the Federal Government to be admitted into the Union as the last child of the Republic.

How is it they have thus succeeded? Secular influence has grown upon them, they were a scattered few, they became a township, progressed to a corporate municipality; trodden down, their leading men murdered, their property confiscated and destroyed, naked and starving they left Nauvoo. From the vengeance of men they fled to the wilderness and became a Territory, and now, despite the malignity of lying scribblers, the slanders of enemies in high places, the rancour of many, and to the astonishment of all, they are still increasing.

What means have they employed? Men to-day are actuated by fear of loss and desire for gain. Was it gain that "Mormonism" had to offer mankind? Their homes were to be desolate, their names to be cast out as evil, they were to confront a world of enemies, and the few who before were their friends were to desert them, the little wealth they had earned, the little reputation they had gained, the little influence they had acquired, all was to be relinquished, and for what? One of our editorial friends tell us for "monstrous fables, for outrageous imposture, for gross sensuality, and foul abominations." To say that Joseph Smith or his followers should be able to induce hundreds of thousands of individuals of dif-

ferent temperaments, of different countries, speaking different languages, to forget all their old traditions, to sever the dear ties of kindred, to break up their comfortable homes, to banish natural prejudices, to stifle national animosities, and to traverse, amid dangers and difficulties, thousands of miles of sea and land, and in the end endure nothing but sorrow and suffering, and perhaps death, and all this for nothing but shallow fables and idle imposture, were to say he performed a greater miracle than ever antiquity furnished.

Admitting for a moment, that imposed upon in the truth of the principles they had received, and deceived by false representations, they came out to Utah in the hope of finding a heaven of purity and a paradise of rest; by what mysterious power is Brigham Young and his associates able to retain them there? Why is it that the many attempted exposures of "Mormonism" have all been so lame and so ineffectual to stem the progress of the mighty torrent? Has Brigham the power to utterly vitiate and corrupt all hearts who come within his sphere of influence? Either we must acknowledge this or that the principles he teaches are pure.

Some men, viewing the progress of Joseph, have contented themselves with a shrug and a sneer, and have said, "The progress of Mahomet is equally remarkable, Joseph is the Mahomet of America." Much though the tinsel of this new thought may attract the heedless and superficial, no reader of history can admit its force, because untrue. Joseph Smith differed essentially from Mahomet in, firstly, the inducements offered; secondly, in the means employed. In the inducements offered, because Mahomet saw secular advancement, renown, and power before him, and became a subverter of his country's institutions, an infractor of his country's laws, a revolutionary overthrower of the reigning dynasty. Joseph saw before him a blasted reputation, poverty, and toil; he was a warm lover of his nation's liberty, a firm supporter of his nation's government, a resolute advocate

of republicanism, and in the midst of his severest persecutions his constant cry was—"The Union has not sinned against me." Mahomet offered to his followers pachaliks, vizierships, offices of high power and vast emolument, the government of dependent provinces, and the command of large armaments; while Joseph Smith, plain with the simplicity of the Gospel of Christ, offered sufferings and woe in this life, and only eternal felicity in the world to come.

They differ also in the means employed. With Mahomet it was the Koran or death! with Joseph it was the Gospel and very likely death. With one, death was the penalty of rejecting him; with the other, it might be the penalty of receiving him. With the one the scimeter and the lance were the means; with the other, the preaching of plain principles by plain men. We are forced to conclude, then, that so great is the difference between the two, that if the way to succeed were adopted by Mahomet, then, humanly speaking, Joseph must fail. But he has not failed, therefore his success must be attributed to more than human means. Anticipations for the future may always be legitimately founded on the history of the past. This is philosophically correct, and judging "Mormonism" by its past success, what must be its destiny? If the increase on six persons in twenty-six years be several hundreds of thousands, what will be the increase on these in the twenty-six years to come? Many editors are crying "stop their progress," "keep them within the limits of Utah." Gentlemen, they cried, "stop" twenty-six years ago, and with what result? In the infancy of this system moral means were used and failed to arrest its advancement; physical force was essayed, and though it destroyed our cities, it could not kill the living principles that quickened our people—what failed in its infancy will not succeed in its manhood. The only way to arrest the progress of "Mormonism," gentlemen, is to stay the arm of Jehovah, which has already conducted it to its present high position.

VICTIMS OF THE INDIAN WAR.—The *Oregon Times* states that, since the breaking out of hostilities in that Territory, one hundred and twenty-eight persons are known to have been killed by the Indians in the southern part of that country. If we add those who have fallen victims in the silent depths of the forest, and those slaughtered at the Rogue River massacre, the number will not fall far short of two hundred.

FOREIGN CORRESPONDENCE.

NEW YORK.

"Mormon" Office,
New York, Oct. 18, 1856.

Dear President Pratt — Preparations for the election of the future President, alone command attention in the United States. State elections are going on, and when contested, create considerable excitement.

Kansas is quiet again—no murders within the last two weeks. California is likewise tending to peace. The Vigilance Committee have resigned their reign; the rooms in which their business was done were opened for public inspection, and satisfied for some days the curious, but even they are now closed, and the doors locked. Persons as well as times are changing there.

You have, before the arrival of this, undoubtedly learned of the appointment of President P. P. Pratt and others to the States, likewise of some missionaries to Europe; we expect them here shortly. Col. G. A. Smith left for St. Louis about a fortnight ago, and on the way had a narrow escape from being hurt by the collision of the train he was in with another from Chicago. The engines and some carriages were smashed, and a few persons injured. We publish his letter this week in the *Mormon*. There is a report that Col. A. W. Babbitt has been killed by the Cheyenne Indians between Fort Kearney and Fort Laramie. He left Elder Smoot's train, accompanied by a brother, Thomas Sutherland, and his driver, on the 3rd September, thirty miles beyond Kearney, in order to pass on to the north side of the Platte, and proceed to Laramie, which he expected to reach in six days. He had not reached there by the 14th, and was supposed to have been killed, as two other small companies from the west had been attacked, and with one exception all killed. I have just seen a piece in the *Washington Union*, that states on the authority of Magraw, the mail conductor, that an Indian had followed the track of Babbitt's mules, nearly to Ash Hollow, where he found evidences that his wagon had been destroyed; and found a man's shirt and other marks to satisfy him that the Colonel and his companions had been murdered. The Indian, fearful for

his own safety, crossed the North Fork of Platte river, preceeded to Laramie, and gave this information, which is credited.

The two companies from the west were composed of Californians and others, among whom were Thomas Margetts, wife, and children.

I was about to close but I forgot that I might say a little more. Judge Appleby is appointed to travel through the Churches in the eastern States; at present he is on Long Island. The Sunday before last I accompanied President Taylor and the Judge to the Philadelphia Conference, and there saw many faces from the old country. The proceedings of the Conference are published at length in the *Mormon*. My time being limited, I had little or no opportunity of visiting them at home, though overwhelmed with invitations, but all I spoke with seemed pleased with their present sojourn in the States, and are preparing to go west. The New York Saints are nearly all from old England, with a sprinkling from Scotland and Ireland, and, I should suppose, in general better off here than they were in those countries, that is, they make more money, which is the *sine qua non* for going west. In Church matters they are doing well.

With kindest regards to your Counsellors and the brethren in the Office, I am respectfully yours,

T. B. H. STENHOUSE.

DESERET.

(From the "*Western Standard*.")

Great Salt Lake City,
July 29, 1856.

Brother George—All is peace in Utah. The atmosphere we breathe is pure, not rendered poisonous by ten thousand sinks of corruption, or laden with disease and death, by exhalation through the myriads of human beings who are thrown in contact in the densely populated cities of the East. Our location is among the tops of the mountains, where the exhilarating breath of heaven comes to us untainted, and we feel its life giving influence imparting vigour and firmness to all the physical and mental faculties with which we are endowed.

From our elevation we look abroad on the world, and cannot but be moved with compassion because of the darkness, the miseries, and the degradation prevailing there. And turning more narrowly, to scrutinize our own continent, America, we behold on every hand the consequences of sin and disobedience. Spread over a great portion of South America, Mexico, and bordering on either side of the Rocky Mountains, through British America, and the Russian possessions are the descendants of Lehi; once favoured and blessed, but now loathsome and degraded, through many generations, even until they have become but little superior to the ferocious denizens of their native forests. All this in consequence of sin and disobedience—of rebelling against the authority of God upon the earth—the Holy Priesthood.

The majestic remains of their greatness are not, however, obscured from our eyes. They exist—to tell of the splendour and glory of a people whose God was Jehovah, the Lord of Hosts; and to mark the desolation that shall come upon that people or nation who forsake Him.

They exist—that the world may know that even the stupendous monuments and remains of Egypt, of Thebes, of Nineveh are eclipsed by those found on the American Continent—whose palaces, and walls, and towers, and mighty cities, and fortifications have struck with reverent awe the traveller who to gaze upon them, has pierced through the almost impenetrable forests, grown old and stately where once reveled the Nephite in luxury and magnificence.

They exist—to witness that America is a choice land, a promised land to Joseph's seed forever, and precious above all other lands, and that no people may long dwell upon it, who fear not the true and living God.

And they exist—that we may have full assurance in the promises and blessings revealed in this our day, through the Prophet Joseph, contained in the Book of Mormon, concerning the children of Lehi, Nephi, and Laman, whose descendants are the savage tribes around us, dwindled in unbelief, and grievously fallen from the elevated condition of their fathers; that our prayers may ascend in their behalf; that our sympathies may be awakened and our hands put forth to lift them up, that they may, before many generations, become a white and delightsome people.

In consequence of the promises obtained through faith and obedience, by the holy fathers of these Indian tribes, notwithstanding their disobedience, they shall be remembered in the due time of the Lord, and restored and exalted to the glory of their fathers.

But what shall we say of the enlightened nations of the earth, who, in the midst of light and truth, revealed from heaven, proclaimed unto them by faithful witnesses, increase their abominations, cast out the Prophets and people of God from their midst, thus cutting off themselves and their posterity from the promise of future remembrance and blessing, and lift up their puny arm and say, who is the Almighty, that we should submit to His commandments? We have rulers and teachers of our own choice; them will we give heed unto and to none others.

O ye people, and ye rulers, and ye mighty men of the United States? Behold, the day of your calamity hasteneth; and unless you repent, your house shall be left unto you desolate, and that mighty temple of liberty, whose foundations were laid in the blood and the sufferings of our fathers, shall be demolished, and liberty will seek her home among those who revere the Constitution, and who serve the God who led our fathers from oppression and established them in a land of freedom.

It seems that even now the evil genius has usurped the throne, and liberty's temple is desecrated. Where is union? Where is honour? Where is truth? Where is virtue, integrity or trust? Where is confidence? Alas! the only response is—Where? Can government be maintained independent of these elements?

Behold, the glory of the nation fadeeth! Her pride and loftiness are shaken! And many shall stand afar off, and bewail themselves that so much greatness, and power, and wealth, and magnificence should in an hour vanish away.

But is there no hope—no balm to heal? None but repentance, as a nation, in sackcloth and ashes. Then peradventure the Lord would stay His hand, and say, it is enough. But who will heed? Who regards the Union, or Constitution? Who is there to stand up in the dignity of justice, and say, I will support the Constitution, I will defend the integrity of our hallowed institutions? Let me say, in all sincerity, that I know of no man, outside of this kingdom, the kingdom of God, the Church